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Religious Intelligencer

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"BEHOLD I BRING YOU GOOD TIDINGS OF GREAT JOY"

PUBLISHED BY N. WHITING.

NO. 1. NEW-HAVEN, JUNE 5, 1830. VOL. XV.

MISCELLANEOUS.

THE BIBLE NOT QUITE SUITABLE TO ALL.

It was customary in former times, to convey much salutary instruction in the way of supposed visions or dreams. To this the classical pages of Addison and Johnson, not less than those of that powerful uncultivated genius, Bunyan, sufficiently testify.

Should you not object to such a mode of imparting truth by means of acknowledged fiction, which deceives no one and may edify many, you will oblige me by inserting what follows, in your publication.

H. S. C. II.

Meditating deeply on the various controversies which divide the visible church of Christ upon earth, I fell into a profound sleep, the repose of which was soon interrupted by the following dream.

I thought I was transported to the foot of a lofty hill, situated in the midst of a rich and luxuriant valley. This valley appeared to be filled with professing Christians of all denominations, who were discussing their different views in no very low or monotonous accents. Suddenly there was seen on the summit of the mountain, a celestial being clad in glorious robes, who with a look of ineffable dignity and kindness, commanded silence in the assembly; and, universal attention being directed towards the heavenly messenger, he thus addressed them:

"Professed disciples of the Son of God, give ear. The great Eternal, whose I am, and whom I serve, has graciously vouchsafed to you a written revelation of his will, in which, with one consent you all profess to believe. Whence is it then, that, thus possessing a common and acknowledged standard of supreme authority on every subject connected with salvation, there should prevail amongst you so much discord of opinion and disunion of heart. It is, I fear, too evident that most of you are in some measure dissatisfied with those inspired oracles which have been written for your learning. Listen, then, to the proposal I am about to make in the name of their Divine Author. I am empowered to invite each separate body among you candidly to declare the grounds of your dissatisfaction with what infinite wisdom has dictated, and to specify what alterations in the Sacred Book you respectively think would promote peace and general edification. You will depute one of each division to declare the sentiments of the rest, and I remain here patiently to listen to the suggestions of all."

After the surprise occasioned by this address had subsided, much mutual conference ensued, and at length the assembled multitude proceeded to obey the extraordinary summons.

The first that stood forth was a Roman Catholic bishop. Having prostrated himself with deep reverence he began: "Illustrious saint, whatsoever thou art, I willingly undertake to be the first to obey thy gracious command.—The true church, however, whose bishop I am, has but little to suggest of alteration or of addition, in reference to the Sacred Volume. It may well be supposed unlikely that we should be anxious to alter particular parts of a book, the whole of which we consider unfit for the perusal of mankind in general, that our greatest zeal has been employed to keep it from their view. Had we not been thwarted in this our benevolent design another word would now have been needless. But certain restless and heretical persons, calling themselves Protestants, have, by their pestiferous exertions, given almost universal circulation, and that nearly in every language of the world, to a book fit only for the holy eyes of the privileged priesthood. Even for the members of the true church, we do therefore now feel some solicitude. It may not then be amiss for us, as this opportunity is afforded us, to suggest some changes in the book itself, both in the way of alteration and of omission. Let there be inserted, then, we would humbly ask, a few verses so plainly declaring the infallibility of the Pope, Christ's vicar upon earth, as shall in future leave no room for dispute. Let there be, we would further entreat, a few lines added to the sacred text positively commanding the adoration of departed saints, the praying for souls in purgatory, and the use of images in Divine worship. With reference to the last, indeed, we have long taken the liberty of omitting that part of the second Commandment which prohibits them; but we should be still more gratified by a positive injunction in their favor. There are also, allow me to add, several passages in the Holy Bible which seem almost to intimate that it was designed to be universally read, and even searched into with diligence. These we should rejoice to see entirely expunged, because there are multitudes of unlearned and unstable persons, who thus perversely under-

stand them. I have now nearly done; my only further request is, that the description given of the man of sin by St. Paul, and the whole book of the Revelation, be in future omitted. This will not appear unreasonable, when I state that these portions have been most provokingly exhibited by heretical expositors, and especially of late, by some obtrusive meddlers calling themselves students of prophecy, as minutely descriptive of the Church of Rome, which we know to be the only true church on earth. Assuredly, therefore, the sooner these are got rid of, the better." The bishop here bowed very low and retired.

The next person who came forward as the representative of his brethren was a leading preacher amongst the sect of the Socinians. After a slight obeisance to the celestial messenger, he spoke as follows: "The learned and respectable body in whose behalf I appear, desire to assure you, most worthy stranger, that they feel all due regard for that book known by the name of the Holy Scriptures. For every part of that volume indeed they do not entertain the same respect; but nevertheless, as a whole, they would speak of it with honor. We consider it as bestowed by the great Father of the human race on his rational creatures, to guide them in the way of virtue and of righteousness, to teach them how to live, and how to die, and how they may attain at length their due reward in heaven? Now, if no further use were made of this book than this, we should be content to leave it as it is. But most unhappily the great majority of those who profess to receive it as Divine, deduce from it doctrines to which we as rational creatures can never assent. The triune nature of Jehovah, the Deity of the Son of God, and the Deity and personality of the Holy Ghost, the atonement made for sin by the vicarious and infinitely meritorious sacrifice of Christ on the cross; these and several other doctrines connected with them we have carefully brought to the test of our reason, and have pronounced them incredible and unworthy of God. Certainly then we should rejoice to see those parts of scripture removed, which seem in any manner to counteract their promulgation. These indeed are so numerous, that were we to insist on the removal of all, we fear we should too much mutilate the book. We shall be content therefore to have the most prominent expunged, and we shall with care explain away the remainder. To be short then, if the first fourteen verses of St. John's Gospel were entirely taken away, and all the doctrinal parts of all the Epistles were cleansed from all expressions which seem to the unwary to favor such doctrines as those we have alluded to, we should be satisfied that the rest should remain as it is; and how unspeakable would be the benefit accruing to the world!" The Socinian speaker having thus concluded his address, hastened to rejoin his companions.

The next person who advanced towards the foot of the hill was a Wesleyan minister, and, as I was told, the president of the Conference. After a humble and reverential salute of the angelic ambassador, he thus proceeded: "I represent a numerous and pious body of Christians who glory in the salvation of the Lamb, and earnestly desire to honor his name, and adorn his doctrine through the sanctifying influences of the Holy Ghost. To the Bible as the inspired Word of God, and to the works of Wesley and Fletcher as founded on that word, we are most deeply attached. With respect to the former, however, although we entirely differ from the Socinian gentleman who last spoke, and desire to bring our reason to the test of revelation, and not revelation to the test of our reason, yet, most blessed stranger, I candidly confess, there are *some* doctrines deduced by many good men from the scriptures, which we think are inconsistent with the goodness of God, and the safety, holiness, and happiness of his creatures. The doctrines of decrees, personal election, imputed righteousness, indwelling sin in believers, and the final perseverance of the saints, are those to which I allude. Far be it from us to desire much alteration in those sacred oracles which were all given by inspiration of God; but (in the New Testament) if those passages in reference to the crucifixion of Christ, &c. seeming to favor the idea, that the creature was *criminal*, while at the same time he was fulfilling the purpose and will of God;—a few of the strong expressions of St. Paul, in the commencement of his Epistles to the Ephesians and Thessalonians, could be modified,—the latter part of the 8th chapter of his Epistle to the Romans, from the 29th verse, and the whole of the 9th chapter, could be taken away, and one verse added to the 7th chapter to declare that he did not there speak of himself as a believer, I think we should be satisfied.—Thus, we conceive, would much evil be prevented, and great good result to the church." The president bowed respectfully, and retired.

A decided disciple of the venerable Calvin, a minister among the Independents, was now seen approaching to declare the sentiments of the body to which he belonged on the subject in question.

(To be Concluded.)

THE ANNIVERSARIES.

A writer in the Evangelist has some desultory remarks on the late Anniversaries in New-York from which we select the following.

The number of ministers was much greater than heretofore—a larger proportion from the south and west—the people have shown a much greater freedom in opening their houses, and proved abundantly that there is hospitality enough in New-York to entertain all that come.

Ministers themselves have shown a greater desire to be useful in families, and to accommodate themselves to family hours, &c. I saw a few of them spitting tobacco juice on the carpet of the Bible Society's large room, but it is evident that this disgusting sensuality is going out of use among them, and there is encouragement to hope that very soon, tobacco-chewing ministers, and rum-drinking ministers will belong to the same class.

A catholic spirit, and a desire to promote brotherly love among all denominations, seemed predominant. While the interest in behalf

of the "Valley of the Mississippi" has evidently increased, there was a careful avoidance of those exaggerated statements of their destitution, which has given just offence to many Christian brethren of different denominations.

There was less talk than has sometimes been heard, about *fighting*, and armies, and triumphs. All this is in very bad taste, shows a poverty of rhetorical resources, and indicates a spirit not at all like that of Him, who "came to seek and to save." The New Testament teaches us to fight the fight of faith, and to contend with our own sins, and in meekness to instruct them that oppose themselves.

I heard less said than usual about the *liberties of our country*, and the march of empire westward, and the alarming growth of popery. It is remarkable that Paul never said a word about the bearing of the gospel upon the liberties of his country. He preached to save souls, and left the incidental benefits of the gospel to commend their own value.

Disquisitions upon the blessedness of heaven and the general beneficial influences of the gospel, are very much out of place in a speech. It is never done well enough to appear any thing but common place. There is not time for it. Beginning a speech a way back in some universal abstract truism, like an agricultural oration I heard many years ago which begun at Adam, has little other effect than to weary the patience of the people. I liked the speech of one western brother, who entered at once into the midst of things, and stirred up our souls with *facts* before he had spoken half a dozen sentences.

There is always danger in speaking from what has been *suggested* by a preceding orator. Such thoughts are of course interesting to him who has them. But they are generally the very thoughts which have already arisen spontaneously in the minds of all. And as they are only the first workings of the mind, unarranged and unconcocted, there is not a man in a hundred who ought to trust himself to speak them, especially on a public occasion, where time is every way precious. It will answer to state a *fact* or two, but beyond that our best speakers invariably grow feeble, prosing, and repetitious, whenever they attempt to utter these *suggestions* of the moment.

It was very interesting at the meeting of the Temperance Society, to see the *Nestors* of the legal and medical professions coming forward to bear their noble testimony on this subject, and to hear the episcopalian, the congregationalist, and the methodist, pleading on the same platform for that in which all denominations have a common interest. Dr. Hosack, Judge Daggett, and Rev. Dr. Fiske, have rendered a great service to their generation. And one would think the venerable patriots present might almost adopt the prayer of old Simeon, as they see the hope that their country will eventually be free from this scourge.

If any of the men were present who have been endeavoring to impair public confidence in the Education Society, I think their consciences must have troubled them a little.—What is it they are aiming at? To destroy the energies of an institution that is training up ministers for the *world*; in order to build upon its ruins a *board* affair, to make a supply of ministers for the presbyterian church.

All the Societies appear from the reports to have advanced in resources, notwithstanding the pecuniary pressure. All are enlarging their plans, and laying out greater works towards *the conversion of the world*. It is surprising that not *one of the sectarian Bible Societies has offered to do any thing in aid of the agonizing effort of the American Bible Society, not even so far as to supply their own destitute families. Showing that they were not formed to circulate Bibles, but to strengthen party.*

It is manifest that the churches, and those members who have the most efficient and liberal zeal for missions, are determined to support the great principle of voluntary association, and that under the blessing of God, voluntary societies will live, and grow, and bless the world, in spite of the efforts of a few ambitious ecclesiastics, who are seeking by every means to take the business of dispensing the charities of the church out of the hands of those whom the church has chosen for that purpose, and place it under the control of those whom the church has chosen for a different purpose.

On the whole it is believed that the anniversaries of this year have been more serious, affectionate, enlarged in view, decided in resolution, and hopeful in prospect, than any that have preceded. Thus may the festivals of benevolence continue to rise in interest, till the millennial day shall be ushered in with the song of a regenerated world. L.

INJURED AFRICA.

The following striking paragraph occurred in an Address, delivered at Lexington, Ky. by the Rev. Mr. Bascom, an Agent of the Am. Colonization Society.

"Once Africa stood proud in learning, arts, and arms. Her pyramids, obelisks, and the granite pillars of her ruined cities, stand in gloomy magnificence, monuments of her architectural skill. She furnished her heroes for the field of battle, and her bishops for the church of God. To learning and religion she had ably contributed. But what wonder at her present depression, rifled as she has been of her blood and treasure by every Christian nation. To the shrine of European cupidity, it is computed that *one hundred and ninety millions* of her inhabitants have been sacrificed. To every nation, Christian and infidel, she has in vain raised her cry of supplication. In reply, she receives only additional weight of claims. Every gale that blows over, catches the sound of her groans, and almost every foot of her soil is stained and wet with her blood, shed by Christian steel."

Poverty.—Have the courage to appear poor and you disarm poverty of its sharpest sting. Affluence may give us respect in the eyes of the vulgar, but it will not recommend us to the wise and good. A good and well cultivated mind is greatly preferable to rank or riches.

MISSIONARY.

BURMAN MISSION.

This station continues to receive the smiles of Divine Providence; and though pressing evils have occasionally visited it, we trust they have been, or will be, so over-ruled as in the issue to advance the glorious cause. St Paul, in reviewing some of his own trials as a Missionary, made this declaration,—"The things which happened unto me have fallen out rather unto the furtherance of the gospel." The disasters of the Burman Mission have excited for it a spirit of more ardent supplication; and God is always teaching us in his providence, that he will make those who love him to feel, that without him they can do nothing. The Baptist Magazine for this month contains extracts from Mr. Wade's journal, and letters from Mr. Boardman and Mrs. Wade.

It is mentioned in Mr. Wade's journal, at Maulamein, that Mah Hlah, a native, and mother of one of the chiefs, had been baptized—that three young men had called on Mr. W. with whom he had a long conversation on religion—That the wife of one of the disciples, who had been a great opposer, was inclined to seek relief from a distressed mind, in the knowledge of Christ—That a spirit of prayer was revived among the friends of the Redeemer—That two other natives had been examined as candidates, and were baptized July 5, 1829—That a letter had been received from Rangoon, stating that there were there also at thirty hopeful inquirers—two had been baptized—That a fearful mortality prevailed in Rangoon, 3000 having died in a short time—That an alarming rebellion had occurred in Tavoy, but no Englishman had lost his life—That on the 30th of August Mah-men was examined by the church and baptized—That Mr. Judson and Mr. Wade had been closely engaged in translating the Testament into Burman—That native assistants were making known the gospel, and that the followers of Gaudama were decreasing in number and influence—That offerings of property were fewer—That Gaudama's priests had become alarmed, and had appointed *preachers* of his religion in every neighborhood, which they had never before done—That three young men in the church had been put upon the study of the Scriptures, who had gone through Matthew and a part of Acts—A Bible class was established, the students of which are the old and the young. The females of the church have a prayer meeting every Thursday, and the males every Saturday evening. All pray in turn,—none of them wish to be excused.—*Chr. Watch.*

MRS. WADE'S LETTER

Is dated at Maulamein, June 5, 1829, and states, that about the beginning of March, Mary Hasseltine, one of the native females, commenced a day-school, and had given satisfaction. In April, another was commenced, under the instruction of another female disciple. She had obtained ten scholars, but the Burman priests broke it up, saying, that all the children would become disciples. A day-school for boys was opened. Mrs. Wade was much devoted to the information sought by religious inquirers, and to the instruction of girls. Six of the adult females who have been baptized, have learned to read. Mrs. Wade has been much assisted in her labors by the advice of Mr. Judson. A female boarding-school may be comfortably supported (rooms and teacher excepted) with twenty dollars per year. Mrs. Wade says—"I have now the happiness of being surrounded by 22 Burman *sisters*," besides three others, of whom she had hope. She thinks the time well-employed, in which she teaches these poor women that there is one eternal God, and a Saviour who died for sinners.—*Id.*

ASAAD SHIDIAK.

The Rev. Mr. Goodell, in a letter to the editor of the Portland Mirror, dated Malta, January 21st, thus speaks of Asaad Shidiak, who, it would seem, is still in prison in Syria, suffering persecution from his Mahometan brethren, on account of his steadfast adherence to the truth as it is in Jesus.

You know something of the history of Asaad Shidiak; you have sympathized with him; and with the American churches generally, you have, I doubt not, prayed for his deliverance. From all we can learn, he is still alive, and remains steadfast in his adherence to the truth, suffering persecution with the spirit of the primitive martyrs of Jesus. There is one duty, which all the churches of Christ, that are acquainted with his history, owe to him, and which they ought never to forget, viz. to pray that he may be kept from dishonoring the blessed cause, for which he has suffered so much. When we remember, that he is encompassed with infirmities and weakness like others; that his opportunities with us for becoming grounded and established in the truth were small; that no Christian brother has had access to him during his confinement to "strengthen his hand in God," to pour into his ear the words of consolation, and to enable him for once to kneel down and say, "Our Father, which art in heaven;" that he has not been permitted to have the Bible for his companion, nor ever been cheered by a letter full of godly exhortation and encouragement from any of those who "have obtained like precious faith;" that he knows not of the sympathy felt for him by thousands in America and elsewhere, and is no doubt sometimes tempted to believe, that no person on earth thinks of him, or cares about him, or prays for him, for he knew next to nothing of the practices and customs of Protestant Christians; and when we remember, that such men as Abraham and Isaac once through fear acted inconsistently with their character as the professed servants of Jehovah; that David through fear conducted himself like a madman in the presence of Achish; that Peter once denied his Lord and Master; and that in later times even Archbishop Cranmer, to save his life, was induced to violate his conscience and to recant; when we think of all these and many other things, we tremble for our brother, lest he should fall; and we admire the grace of God, that has, we are warranted to say, hither-

to sustained him. Nothing certainly but the arm of the Almighty can keep him. Ought it not then to be the frequent and fervent prayer of all, who have an interest at the throne of grace, that his "faith fail not;" and that he may not at last be "a cast away."

What purposes in divine providence are to be answered by his long confinement and, (as we infer from all we have been able to learn,) his great sufferings, we cannot foresee. Perhaps the design of them is to awaken a spirit of true piety in some corner of Europe or America; or to encourage converts to Christianity among the Chinese who may be called to suffer persecution; or perhaps more good is to result from them to the natives of the Sandwich Islands, or to the Hindoos, or Burmans, than to the inhabitants of Mount Lebanon. All this we must leave with Him, who can in such a way, and under such circumstances, as he pleases, bring order out of confusion, and light out of darkness, and good out of evil. And in the mean time, we must quietly wait; and we must endeavor ourselves to receive instruction and profit from "the afflictions, that are accomplished in our brethren, who are in the world."

LIBERIA.

Letters have been received from Mr. Russwurm, a man of colour who went from this country to Africa last fall. A short time before he left, he was utterly opposed to the plans of the American Colonization Society. He now conducts a respectable paper in Liberia, several copies of which have been received in this country. "It is proper to state," says the editor of the Repository, "that Mr. R. is a well educated man, being a graduate of Bowdoin College, Maine; and that he was highly recommended to the Society for the office of Superintendent of the Schools in the Colony, not for his intellectual qualifications merely, but for his exemplary moral character. Entire reliance, therefore, may be placed on his statements. The following extracts are from his letter to a young man of colour, now preparing himself for missionary efforts in Africa."

"What my sensations were upon landing I can hardly describe. This town contains double the number of houses I expected, and I am informed that Millsburg and Caldwell each contain nearly as many. The Colonists here, (at Monrovia,) appear to be thriving—they subsist chiefly by trading with the natives. You here behold coloured men exercising all the duties of offices of which you can scarcely believe, many fulfil the important duties with much dignity. We have here a republic in miniature.

"Abdhul Rahhahman has left some writings, which he desired to be transmitted to his relatives. He saw one of his countrymen some short time previous to his death. The same man has visited here since, and appeared to be much affected upon perusing his writings. Mrs. Prince could not inform me of their purport, as the native spoke but little English. He says that Teombo may be reached in eight days, by travelling through the woods, or in ten, by coasting along the shore. He is anxious for Mrs. P. to visit Teombo. It is the current report here that his relatives having received his first letter, immediately forwarded gold dust to the amount of $7,000, which came as near the Colony as King Boatswain's Town, where, learning of his death, from one of our traders, they immediately turned their faces homewards. The native above referred to, says that the British have opened so fine a road, and the distance is so short, that even females travel to Sierra Leone and back in two days."

"There is a great field for usefulness here; and, when I look around and behold the Pagan darkness of the land, an aspiration rises to Heaven that my friend may become a second Brainerd or Elliot. We have two religious societies—a Methodist and Baptist. The German missionary preaches sometimes in the Methodist Church. It is not my desire that you should think that we have not timber or lumber to build our houses; nor *rice* enough to eat. A few hogsheads of tobacco, boxes of pipes, with casks of beads, for the purpose of purchasing fresh provisions from the natives, you will find equally as handy as the sixpences and quarters in the United States. The number of settlers amounts to about 1500, and the farming establishments of those on the St. Paul's are said to be in fine order. Considerable provisions are also brought into the Cape by the re-captured Africans, who amount to about 400. The natives also bring in some rice, but I have not seen much as yet. The nearest inland trade, of any consequence, is that of King Boatswain, who is the Napoleon of these wilds. His territory is about 150 miles distant. He has always been favorably disposed towards the Colony. He holds a market every day—settles all disputes among his people, and examines into the quality and quantity of all articles brought in for trade. His people appear to be more civilized than the tribes in our own immediate vicinity, upon whom they look down with the greatest contempt. His word is also law to many of them. When they appear among us they wear pantaloons, with a piece of cloth tastefully thrown over their bodies."

"I long to see young men, who are now wasting the best of their days in the United States, flocking to this land as the last asylum to the unfortunate—I long for the time when you, my dear friend, shall land on the shores of Africa, a messenger of that Gospel which proclaims liberty to the captive, and light to those who sat in great darkness! Oh, my friend, you have a wide career of usefulness before you, and may that Being who has promised his support to his followers ever be nigh to you, and strengthen and make you a second Paul to this Gentile people! Our time is but short in this transitory world, and it therefore becomes us to labor with all our might, lest the darkness overtake us before we are aware of it."

"It is the general opinion that the slave trade has nearly expired; but I am informed that nothing is more erroneous, as the trade was never carried on with more vessels nor with greater vigor than it has been for the last two years. Even now, while I am writing, slavers are within forty-four miles of the Colony, at Cape Mount."

PROGRESSIVE SANCTIFICATION.

I believe all classes of believers admit that the best Christians are not *really* perfect. Dr. Bangs has said, in one of his controversial works, "We believe that a perfect Christian, when considered in relation to the Adamic law, falls far short of its requirements, and therefore, on this account, may be denominated a transgressor."

Wesley says, "I believe there is no such perfection in this life, as excludes these involuntary transgressions, which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality. Therefore *sinless perfection* is a phrase I never use, lest I should seem to contradict myself."

Dr. Bangs further says, that "No man since the fall is under that law, because it is, properly speaking, a law of works."

I shall leave it to our brethren to explain as they choose these avertments, of a perfection that is imperfect—perfect holiness that is yet not sinless—falling short of the requirements of a law that is not binding, and involuntary transgressions of a moral law that respects only *voluntary* acts. These admissions prove it to be a general sentiment of the church that no Christians are so good as they ought to be, and that therefore none are really perfect. But it is their duty to be as good as they ought to be, that is, to be perfect.

Sanctification is a term descriptive of the act of becoming devoted to the service of God. It does not, in itself, denote, as Witcius supposes, "The work by which men are continually *more and more* transformed from the turpitude of sin, to the purity of the divine image;" *i. e.* it is not from the nature of it, a progressive or gradual work, and therefore, to describe what we suppose actually takes place in the formation and perfection of the christian character, we call it "progressive sanctification."

Probably it would not be easy to prove, *a priori*, from the nature of a moral agent, that it was necessarily, or even could be a progressive change. The nature of a purpose or volition, literally predominant, hardly seems in theory to admit of subordinate volitions which are contrary to it. It is from revelation only, that we learn the doctrine of Christian imperfection, and its consequent progressive sanctification. It is from the gospel only we learn that a being not perfectly holy can be accepted of God, through the intercession of Christ.

N. Y. Evangelist.

Graceless Preachers.—The London Evangelical Magazine, in noticing that the son of Lord Spencer, a Clergyman formerly of high-church principles had turned papist, thus remarks—"So many rush into the ministry in deplorable ignorance of divine truth, that we wonder more such conversions do not take place." The temptation in the established church, where noble relatives can thrust a man into what are called "holy orders," is greatly powerful. If, as was said in another case, Rome has not gained more by this conversion than English Episcopacy has lost, the gain is probably but small.

RELIGIOUS INTELLIGENCER.

NEW-HAVEN, JUNE 5, 1830.

LOTTERIES.

Our Legislature have now in process a Bill on the subject of lotteries, which is calculated to be of essential service in the suppression of this wide spread vice. Though it is not in their power constitutionally to cut off the vested rights of citizens, who have embarked in the business under existing charters, by a total suppression of the gambling system, they have given a blow to its popularity from which it will hardly survive. We are not able at present to give the provisions of the bill; but they strike deep at the trafic. Sufficiently so to show a willingness and determination on the part of the Legislature, to go to the extent of their power in its suppression. It contains enactments, prescribing rules for the future conduct of such lotteries as remain—provides for an annual inspection of their proceedings—the rates and manner of drawing, and such other provisions as materially curtail the profits of the traffic, and lessen the opportunities of speculating on the wants and credulity of purchasers.

We congratulate the friends of good morals on this success, for it is more than their fears allowed them to expect. This heavy levy on the vain hopes and hard necessities of the needy and weak was eating out the very vitals of our industry, and the content which follows only in its train: and you may as well bid a gnawing conscience impart peace and rest, as expect a people to be happy or prosperous without them. That the price of the people's good morals, and "steady habits," should so long have polluted the treasury of the State, is a thing which ought sooner to have opened our eyes. Had ten times the amount raised in this way Been levied by an equal tax and buried in the earth, it would have been but money buried;—whereas this lottery system, is the common grave of morals and money, as well as the ability to make more. The depredator who cuts down your vines and your trees for the fruit that is upon them, or the highwayman who murders you for the money that is in your purse, go not upon a more wasting principle.

CHRISTIAN SPECTATOR.

Contents of No. II. Vol. 2d of the Quarterly Christian Spectator, just issued.

ART. I. Review of the Fourth Annual Report of the Prison Discipline Society.

II Review of Letters on Revivals of Religion.

III. Review of James' Church Member's Guide.

IV. Review of Grahame's History of Early Settlements in America.

V. Review of the Lives of Mather and Henry.

VI. Review on Missions to China.

VII. Review on the Early History of the Congregational Churches of New-England.

VIII. Inquiries respecting the doctrine of Imputation.

IX. Review of Cox's Sermon on Regeneration.

X. On the System of Instruction in the Pellenburg Institution at Hofwyl.

XI. Review on Religious Liberty in Switzerland.

XII. Brief notice of Dr. Tyler's Vindication.

ASYLUM FOR INEBRIATES.

We noticed in our last volume the vote of the Connecticut Medical Society, on the expediency of establishing in this State, an Asylum for the reformation of Inebriates. Below is an extract from a report made to the Convention by their Committee, Drs. Knight, Simons, and H. Woodward,—appointed for the purpose of presenting the subject to the Legislature, and obtaining an act of incorporation. Two other committees were also appointed by the Convention—one (Drs. Todd, S. B. Woodward, and Sumner,) to further the interests of the enterprise by the formation of an association and the procurement of funds—the other, of two physicians from each county, for co-operation.

This is a humane and good project. It is enough to say of it, that it is in accordance with the noble stand already taken by the physicians of our country for good morals and good order, during the whole progress of the temperance reform. Their testimony, given as it has been on all occasions, promptly and willingly, has been invaluable in its immediate influence, while it has afforded the groundwork of the best arguments of others. Our Temperance Associations have regarded the reformation of confirmed drunkards as a desperate case. They cannot be reached by moral suasion, because the moral sense is dead; and they are inaccessible to public opinion, because they have neither reputation nor pride left. Besides the energies of the mind and body are so thoroughly sapped, and their bent so debased, by a few years abandonment to the rites of this Moloch, that the materials are hardly worth preserving—save that the term of earthly probation may be thereby restored, and a day of repentance offered to an immortal soul. The language of Temperance Societies therefore, has of necessity been, "Ephraim is joined to idols, let him alone." The object of the reform has been to blast the vice in the bud—to commence with *moderate drinkers*, the very nursery and hot bed of drunkards, and while disease and death were felling the veterans, prevent the ranks from being filled again with new recruits. And here has been ample employment for the friends of humanity.

The reformation of confirmed drunkards, however, is not now to be regarded as hopeless. Though they may be beyond the reach of the mild, but cogent means employed in this reform, experiment has shown that they may be reformed. One thousand inebriates are said to have been reclaimed, in the late report of the American Temperance Society, by the indirect influence of these means. *One* thousand out *of three hundred* thousand, is, to-be-sure, a faint 'hook to hang a hope upon.' The experiments tried however, in our own State prison, and every where, where total abstinence has been a part of prison discipline, are triumphant proofs that these unfortunate victims may be reclaimed with the proper means, and under God restored to the likeness of human beings.

The following report of the Medical Faculty discloses those means in a lucid and impressive manner.

'From these considerations, it appears that no measures calculated to check the career of the intemperate, will be efficient, till we have an *Institution*, furnished with whatever is necessary for their maintenance and employment.

Where they shall be subjected to salutary discipline, and needful restraint.

Where they shall have no access to intoxicating liquors.

Where they shall be constantly and usefully employed.

Where they shall not be contaminated by evil associates, and where they shall have no opportunity of exerting an unfavorable influence upon others.

Where they shall receive whatever medical aid is necessary to restore their debilitated constitutions—to relieve the sufferings occasioned by past habits of intemperance, and to eradicate the strong but artificial propensity, which they may have acquired for indulgence in the use of inebriating drink.

Where they shall receive the benefit of moral precept, correct examples, and such instruction as will induce them permanently to abandon their former vicious courses, and prepare them for the performance of those long neglected duties, which they owe to others and to themselves.

Where, in short, by an enlightened system of physical and moral treatment, they may be reformed; and whence, if reformed, they may be restored, welcome guests of their families, and useful members of society.

In estimating the benefits which would result from such an establishment, we ought candidly to examine the evils which it is intended to correct, and to compare the expense which must be incurred, with the advantages which will result from its successful operation.

Intemperance is the great avenue to pauperism and crime.

The State of Connecticut annually pays twenty thousand dollars, and the several towns in the State unquestionably pay ten thousand dollars more, for the prosecution of offenders, whose crimes may be traced to intemperance.

The State also pays from five to ten thousand dollars a year for the support of paupers, and the several towns pay not less than thirty thousand dollars for a similar object. The amount paid for the maintenance of insane persons in this State, cannot be less than twenty thousand dollars annually, one third of which, according to official documents, which have been published in New-York and Philadelphia, is occasioned by indulgence in the use of intoxicating liquors. Our citizens are, therefore, annually required to pay 70,000 dollars for the relief of those misfortunes, and the suppression of those crimes, which are occasioned by intemperance. No one who has carefully watched the progress of the inebriate from respectability to dishonor, to pauperism, and crime, can for a moment doubt, but it would be essentially diminished by the contemplated institution.

The amount annually paid for ardent spirits, the time devoted to revelry, and the languor and idleness which follow in the train of dissipation, constitute important items of expense, which we leave for others to calculate. By this convention no such estimate will be requi-

red: but if each member will form an opinion from his own personal observation, and state what might be annually saved, within the range of his professional practice, by removing drunkards from the haunts of dissipation to a quiet, well regulated establishment, where they should be made to earn their livelihood, he would furnish us with arguments which can neither be gainsaid nor refuted.'

WESLEYAN SEMINARY.

The committee appointed to fix on the location of the Methodist Episcopal College, for some time past in agitation, made report at a recent session of the Conference in the city of New-York, to the following effect:

"Very liberal offers were made, and laudable inducements held out by the inhabitants of Troy, N. Y., and of Bridgeport Conn.; but such were the zeal and liberal enterprise of the citizens of Middletown, that the committee felt it a duty to report in favor of locating the institution in that city, which was adopted by the conference almost unanimously. It is to be called the WESLEYAN UNIVERSITY.

The large and substantial buildings, well suited for the university, formerly occupied by Capt. Partridge as a military academy, have been gratuitously made over to the institution, besides about $17,000 subscribed by the citizens of Middletown towards putting it into actual operation. This circumstance will enable the trustees to open the university at a much earlier period than they could if they had to erect the needful edifice.

Trustees and officers were elected by the New-York Conference."

STATE TEMPERANCE RECORD.

		Brought forward,	20,128
Additional members from		N. London Co.	1242
do.	do.	N. Haven Co.	152
do.	do.	Litchfield Co.	525
do.	do.	Hartford Co.	435
			22,532

J MARSH, Secretary.

RELIGIOUS PERIODICALS.

The following well-sensed remarks are contained in a reply to certain strictures published in the N. Y. Spectator, on the character and number of religious periodicals. The drift of the strictures is sufficiently designated in the reply. We copy them for the bearing they have on our own course.

I solicit space for a reply to SOBRIUS, in your journal of the 20th instant; marvelling much, however, that you consider it for your interest to advocate the cause of papers half secular and half religious. It is doubtless for your advantage, and that of all similar papers, to discountenance papers which are styled religious, and yet publish secular matters. But, I suppose, you were willing to act against your interest in order to be impartial; and that you will readily admit this reply to your correspondent, as it argues for truth and your paper also.

1. Sobrius says "there must be some *limit* to the number of religious periodicals." Who but the public can limit them? If a new paper is well patronized, it shewes that there was need of it. The number will always be limited by the demand.

2. "It requires many, and great, qualities and advantages, *properly to sustain* a religious periodical," says Sobrius. True. If an editor does not possess adequate qualifications, the public are sure to find it out and abandon him; but if they sustain his paper, sufficient testimony is given that the needful qualities are possessed.

3. An ample capital is necessary; or, as Sobrius has it, "a *substantial* and *ample monied* capital is necessary." Two answers may be given to this. First: the most prosperous religious periodicals in this country commenced without capital: and secondly, no wise man would undertake to build without counting the cost, and have sufficient resources in case of need.

4. There are already *too many* religious periodicals, says Sobrius; some of them are of too light a character; and this Egyptian plague withdraws the mind from more valuable reading. This is too true. *Ergo*—there is great need of a religious paper that shall be superior to the majority of those now issued; that will be religious, of high character, and direct attention to, rather than divert it from the word of God.

5. Sobrius is fearful that a paper thoroughly religious will trench upon the pulpit. If the tendency be to improve the instructions from the pulpit, keep them to the inculcation of religious truths, raise the character of sermons, make preaching more orthodox, earnest, spiritual, who can object but an indolent, heretical, secular ministry?

MIDDLESEX TEMPERANCE ASSOCIATION

The Middlesex Association for the promotion of Temperance, held its monthly meeting at North Killingworth on the 18th inst. From the reports made at this meeting, the most gratifying evidence of the progress of the reform, was furnished. Farms are cultivated, factories and quarries worked, vessels built and navigated, fisheries carried on, and every branch of labor successfully prosecuted without ardent spirits. * * * * * * * * * * * *

The doctrine that this reform in any way impedes revivals of religion, was at this meeting fully exploded. It was abundantly shown, from facts, that this reform has been instrumental in preparing the way for those displays of divine power and grace. Persons under conviction generally dare not use the article. Converts who use it in any quantity, if they have before used it freely, generally relapse into their former course of indulgence. Revivals following in the track of this reform, are unquestionably more pure, and attended by fewer defections. If churches, therefore, would be blessed with extensive and pure revivals, they must believe that total abstinence is favorable to them, and lose no time in ridding themselves of an evil far more hostile to their purity, peace, and enlargement, than the hottest fires of persecution ever were.

The next meeting of the Society is to be held at Chatham, on the second Tuesday of June. An address is expected from the Rev. Mr. Whelply, of East Windsor. It is hoped that the representation from the Associations will be full, and that their zeal and efforts will be proportioned to the magnitude and importance of the cause.

WILLIAM CASE, *Secretary.*

Chester, May 21. *Conn. Obs.*

ECCLESIASTICAL RECORD.

The Rev. Francis Mason was ordained in Boston on the 23d ult. as a Baptist Missionary to Burmah. Sermon by the Rev. Eugenio Kincaid, who is about to join Mr. Mason on the same mission. They and their wives left this port on Tuesday, in the ship Martha, for Calcutta.

Mr. William Newell has been ordained as Minister of the First Parish in Cambridge, which lately ejected the

Rev. Dr. Holmes. The Rev. Mr. Greenwood, of Boston, preached.

In New-York, on the 14th inst. Rev. Judah Isaac Abrahams, by the Presbytery of New-York. Sermon by the Rev. Dr. Cox. Mr. A. goes out as a missionary to the Jews on the coasts of the Mediterranean, under the patronage of the American Society for meliorating the condition of the Jews.

On the 4th of May, inst. the Presbytery ordained Mr. Samuel G. Winchester, and installed him pastor of the 6th Presbyterian Church in Philadelphia. Rev. Joshua T. Russell preached the sermon.

On the 30th ult. Lewis D. Howell, Robert J. Hall, and Alexander Rankin, were ordained as Evangelists by the Presbytery of Cincinnati, in the 4th Presbyterian church in that city. Sermon by the Rev. J. Thompson, from 2 Cor. 3: 5, 6.

Installation.—The Rev. James P M'Ewen was installed as Pastor over the Congregational church and society in Topsfield on Wednesday last. Sermon by Rev. Mr. Barbour, of Byfield.

On Wednesday the 4th of May, the Rev. R. K. Rodgers was installed pastor of the Presbyterian church of Bound-Brook, N. J. Sermon from 1 Cor. i. 21, by the Rev. Charles Hodge, of the Theological Seminary at Princeton.

Monumental Church, Richmond, Va.—The Rev. Mr. Polk, lately ordained deacon in this church, has been unanimously called to be its assistant minister, under the Right Rev. Bp. Moore, its venerable rector.—*Phil. Rec.*

At Hartford, Pa. April 28th, Rev. Adam Miller, was installed by the Susquehannah Presbytery, pastor of the church of Hartford. Sermon by Rev. J. W. Platt, of Athens. On the evening of the same day, Rev. Elijah Buck, from the Auburn Theological Seminary, was ordained by the Presbytery, to the work of an Evangelist, with the view to his going as a missionary into the valley of the Mississippi.

Dr. Beecher's Society have purchased a site in Bowdoin Street, intending to erect a handsome stone edifice and to sell their land and materials in Hanover-street.

SUMMARY.

Trial of Tuskina.—This paper of last evening contained an account from a Mobile paper, of the trial of Tuskina, the Indian Chief, charged with having outrageously stopped the United States Mail. As we expected and predicted, at the time the papers were making such a bluster upon this subject, it has turned out to be all but a mere hum-bug—a very paltry and trifling affair, scarcely worth a newspaper paragraph. But the tale of terror has had its effect, and that is all the getters-up of the farce care for.—*Com. Adv.*

Choctaws divided.—It appears by a letter from Columbus, Miss., that the Choctaws do not generally acquiesce in the decision of the Council, to sell their lands to government and emigrate to the West. The two parties were much incensed, and open hostilities were expected.

Mission to Africa.—We understand that the Rev. Mr. Skinner, who is soon to leave this country for Africa, under the direction of the Board of the Baptist Convention of the United States, as a Missionary; and Rev. Mr Jones, who is likewise to leave this country in a few months, as a fellow laborer with Mr. Judson, will pass some time previous to their embarkation, in this state and vicinity.

Life of Bishop Heber.—The widow of the lamented Bishop Heber has sent to this country, materials for a biography of her husband, with selections from his correspondence and unpublished works, and a journal of his tour through northern Europe. This most interesting work will issue simultaneously from the London and American presses. All the profits of the publication will go to the family of the Bishop.

Mr. Peel, in reply to questions from Lord J. Russel, on the subject stated that the powers had definitively agreed upon the settlement of Greece, and the Prince who was to be its sovereign.

Prince Leopold is making preparations for his departure. Dr. C. Nonne, one of the most eminent physicians of Frankfort, has received from his Royal Highness a very flattering autograph letter, inviting him to accompany him on very advantageous terms, to Greece, as his domestic physician. The very learned Dr. A Kirchner, Counsellor of the Consistory, and principal preacher at St. Catherine's Church in Frankfort, has also received a flattering invitation to accompany his Royal Highness to Greece, to make researches relative to the arts and antiquities in that country, under the protection of the new Government, and at the same time to fill the office of Court Chaplain.

From the N. Y. Spectator.

The Indians.—The Die is Cast.—So far as Congress and the Executive are concerned, the fate of the hapless Cherokee is sealed. A chain of solemn treaties, of nearly half a century's duration, is to be trampled under foot, and henceforward, during the existence of the present administration, at least, the plighted public faith of these United States is to mean any thing, or nothing, as the case may be. The Carthaginians will not hereafter stand out in bold relief on the page of history, as the nation most conspicuous for its perfidy. * * * * * * * * * *

The National Intelligencer of Thursday morning, announces the final disposition of the Indian Bill as follows:

"The question which has engaged so anxiously and unremittingly the attention of the House for some days past, and which, for that reason, as well as for its intrinsic importance, and the earnestness with with which it has been taken up by the people in many of the States, had become very interesting, was yesterday decided. We mean the bill providing for the *removal of the Indians* beyond the Mississippi. After a renewed struggle, to get the bill recommitted, with a view to the adoption of Mr. Hempbill's substitute, the friends of the bill defeated that motion by four votes, and finally passed the bill by a majority of five—every member of the House, not absent from the city by leave, being in his place. The amendment adopted by the House was forthwith concurred in by the Senate, and as the President will certainly sign the bill, it may be considered as . law."

By signing this act, says the New-York Spectator, the President will fix a stain upon the honor of his country, which can never be washed away. It violates the national faith, and the principles of national justice; and its tendency will be to make the American name a bye-word, a scorn and reproach among nations.

FROM OUR CORRESPONDENT

WASHINGTON, May 26th.

This has been an important day, and one, the transactions of which will be long remembered. After a great struggle this morning, and numerous motions, the bill for the *removal of the Indians*, was passed by a majority of six. As the papers of tomorrow morning will contain all the particulars, I must refer you to them for a detail of the proceedings. Could you have seen the gloom which rested on the countenances of the representatives of the sons of the forest, when the result was made known, you would easily have read the feelings of their hearts. They have now arrived at a state of civilization and improvement, that would do honor to any state. They have large farms, manufactories, mill-sites, houses of worship, &c. all of which they must be driven from—and for what? Because Georgia has said it must and shall be so.—*ib.*

LATEST FROM LIBERIA.

Office of the Colonization Society,
Washington May 20th, 1830.

Within a few days past, very interesting despatches have been received from the Colony of Liberia. This Colony is evidently advancing, with a sure, if not rapid progress, and the friends of Africa in our own country have every reason to rejoice in the success of that great experiment, which they commenced, but a few years ago, with scanty resources, few advocates, and against the zealous opposition of multitudes; some condemning the scheme as mischevious, and others as impracticable. We have conversed very particularly with a gentleman (who has just returned from Liberia, for which place he sailed in Autumn last, as Agent of Government in charge of certain recaptured Africans) and his statements corroborate fully what we had before heard of the general improvement and prosperity of the Colony.

Mr. Francis Devany, High Sheriff of the Colony, and one of its most respectable citizens, is now in Washington, and the information which he has given us could not fail to excite in every humane and benevolent mind vigorous resolutions to engage with greater energy and increased liberality in the work of African Colonization.

JEWS IN GREAT BRITAIN.

A motion by Mr. R. Grant, for removing the civil disabilities of the Jews, was brought up in the House of Commons on the 5th of April. After a long debate it was carried against the Ministry, by a vote of 115 to 97. The announcement was received with cheers, and a bill was immediately introduced.

The Chancellor of the Exchequer deprecated the present measure, as its objects were hostile to the Holy Christian religion, and averse to the honest prejudices of the people of this country in general, which ought to be respected as they had arisen out of reverence for their sacred religion. The House should take care lest they might create an impression abroad, that they were indifferent to religion itself, although Christianity was bound up as part and parcel of the constitution. All the arguments stated in support of this measure might as well be applied to Turks or Mahometans generally as to Jews.

Mr. Perceval said that he resisted this bill on the great principle that its admission was inconsistent with our Christian constitution.

The Solicitor-General opposed the measure as inimical to that Christianity which was part and parcel of the law of England; and as inexpedient, at the present moment, although he bore testimony to the characters of the Jews as in the aggregate a loyal, peaceable, and well conducted body of men.

The House divided on the question, when the numbers were

For the motion	115
Against it	97

Mr. Grant immediately brought in his bill, which was read a first time, and ordered for a second reading on the 26th of April.

REVIVALS.

From the Evangelist.

CASTLETON, VT.

"Castleton has been blessed the past winter with a precious revival of religion. The work began very gradually, even so gradually that the exact time of its commencement is hardly known. During the fall, Christians began to come together in their feelings. Those who before scarcely noticed one another, now gave the hearty grasp of friendship, and rejoiced to bow together before the throne of God. During the month of January there were several instances of hopeful conversion, and many of abiding conviction. The work has been rather characterized by its stillness. Conviction has appeared deep, but rational. The great weapons used have been *truth* and *prayer*—such weapons as when rightly used, are *never* used in vain. How many have indulged hope it is not in my power to tell. I suppose there are, however, a hundred or more. They are mostly youth; a number are children in the Sabbath School. More than thirty have been examined for admission to the church, who will probably be received tomorrow. The subject of publicly professing Christ, by joining the church, was hardly mentioned to any of the new converts, till quite recently; which, I suppose, is the reason that no more have come forward. There will be more, I presume, at the next communion than at this. As many as six or seven school teachers, who commenced their work of teaching last fall in impenitence, have we hope, bowed to the sceptre of Jesus."

E. D. K.

MR. EDITOR.—It may be gratifying to some of your readers to peruse a brief general notice of the revivals in the vicinity of lake Champlain. I have spent nearly four weeks in this region of country, chiefly in towns where there has been within a few months more or less of the work of the Lord. There have been and are revivals in a goodly number of towns on each side of the lake. It is in a great degree surrounded by them. So general and so extensive out pourings of the Spirit of God have but seldom been witnessed in the history of the church.

The work commenced in Champlain nearly a year ago. The latter part of August it commenced in the east part of White Hall. Subsequently it spread from town to town. In some of them it has in a measure ceased, in others there is considerable revival spirit remaining, and in others still, it is just commencing and progressing.

I have not visited all the revivals within a few miles of the lake, neither do I know very definitely the number of converts in those which I have, but as they have been confidently stated to me, there are at least some ten or twelve hundred. There are said to be some hundreds in those which I did not visit.

The converts generally hold out well as yet, and many of them are active efficient Christians. Among them are all ages and ranks.—Some scarcely beyond childhood have devoted their lives to God, while others just on the verge of the grave, by old age, have become babes in Christ. Some, who a few months since were drunkards, and were quarrelsome in their families, have joined temperance societies, have become hopefully pious, and a blessing to their friends. The moral character of the community seems to have undergone an entire renovation. An importance has been given to religion in the public mind which happily controls society at large.—*ib.* N. S.

Benson.—An interesting revival has been in progress in this church and society, for 8 months past. Forty-seven have connected themselves with the Congregational church, as fruits of the revival, and there are encouraging prospects of its continuance.

AMERICAN S. S. UNION.

"The *sixth anniversary* of the American Sunday School Union was held in the church, Washington Square, in Philadelphia, on Tuesday afternoon, May 25, 1830.

The president, Alexander Henry, Esq., took the chair precisely at half past three. The Rev. G. W. Ridgely, chaplain in U. S. navy, commenced the exercises by reading the 117th Psal. which was sung by a choir of children.

The blessing of God upon the services of the occasion, was then implored by the Rev. Dr. Alexander, of New-Jersey.

The following hymn was then sung by the children:

Lord, we are spared again to meet," &c.

"On motion of the Rev. Thomas McAuley, D. D. L. L. D. of the Presbyterian church of Philadelphia, seconded by the Rev. Lyman Beecher, D. D. of the Congregational church of Massachusetts.

Resolved—That the American Sunday School Union, in reliance upon divine aid, will, within two years establish a Sunday School in every destitute place wherein it is practicable, throughout the Valley of the Mississippi.

MEETING OF DELEGATES.

"The resolution offered by the Rev. Dr. McAuley for supplying the destitute places in the valley of the Mississippi with Sunday schools, occasioned a very full meeting on Tuesday evening, in the lecture room in Cherry Street, composed of delegates, from auxiliary societies, clergymen of different denominations, and friends of Sunday-schools generally.

Robert Ralston, Esq., of Philadelphia, was called to the chair, and Rev. George Boyd of the Episcopal church, Philadelphia, was appointed Secretary.

The throne of grace was addressed by the Rev. Dr. Rice, of New-York.

The object of the meeting was then fully stated by the Rev. Mr. Baird, agent of the American Sunday-school Union. Information of the most interesting character, was then communicated by gentlemen present, who reside in different parts of the valley of the Mississippi. Among them were the Rev. Messrs. Hamilton of Kentucky, Potts of Missouri, Jennings of Mississippi; and also by Dr. Beecher of Massachusetts. Some highly interesting facts were also stated, by the Rev. Dr. Cornelius, Secretary of the American Ed. Society, who travelled through that part of our country a few months since.

It was proposed that subscriptions should be made for the means of accomplishing the enterprize, and it was stated that a gentleman in New-York had pledged to the society, the sum of four thousand dollars, to be appropriated in a prescribed form to this high and sacred purpose, if the Society would resolve upon it the present year.

Solomon Allen, Esq. of Philadelphia, addressed the meeting, and expressed his conviction that the contemplated effort required and would justify the most determined religious and liberal measures, and closed his remarks by stating that he would make a like proposition in every respect with that made by the gentleman in New-York, provided three other gentlemen in Philadelphia would do likewise.

Individual subscriptions were then received to the amount of $2,500."

There are already in the United States sixty thousand Sunday-schools, and 400,000 scholars. *Feed my lambs* was the injunction of the Saviour. On the moral and religious education of our children and youth depends, under God, the welfare of our Republic. The good wishes then of every true friend to his country, the prayers of every sincere Christian, must go forth in behalf of these seminaries of instruction.

ANNUAL REPORT.

From the sixth annual Report of A. S. S. Union, presented at this meeting, and written with unusual ability, we make the following extracts.

"*What manner of child shall this be?*"—is a question wich in many important bearings, is ordinarily settled at a very early period of life.

Tell us if a mother's eye follows, and a mother's hand restrains, the waywardness of his infancy—Tell us if a mother's prayers are sent up to heaven for blessings on his childhood and youth—Tell us if his early footsteps are directed to the Infant and Sunday-schools, and if his maturer years are blessed and brightened by the privileges of the Bible class and sanctuary, and with the counsel, example and prayers of a faithful minister of the Lord Jesus Christ; and shall we have any misgivings concerning the character of his manhood? Not one. He cannot be the subject of true moral education for a single hour, without being impressed and elevated as a moral being. And so deep and enduring are the faintest of the associations which a moral influence creates, that they are among the last to fade from the memory.

The present moment will be occupied in a very cursory review of the transactions of another year; and it may be well to remember how little such a sketch discloses of the actual influence of *Sunday-schools*. Our report, in this respect, is not unlike that philosophical instrument, which denotes with great exactness the quantity of rain that has fallen in a given period; but has no power to reveal the secret influence, which it sends abroad through the vegetable world, filling even the wilderness, and the waste ground, with life, and clothing the grass of the field with incomparable beauty.

The history of Sunday-schools in this country, as a system of religious education, embraces a period of less than fifteen years; and the present number of pupils connected with our institution is estimated at 400,000

Probable number of teachers and superintendants, 60,000

And if we include the teachers and learners in schools not connected with this institution, we shall have a total of at least 520,000

The present report of your Board, will embrace but two or three general topics, And,

1. The business of preparing, publishing and selling books. This is a department by itself. Aside from its depository, the *American Sun-*

day School Union is a Society for the promotion of the universal moral and religious education of the young, by means of Sunday-schools.

2. *As to the manner of our publications*, it is well known, that the eight individuals to whom the business of publishing is committed, are selected, in equal numbers, from four denominations.

Not a sentence or a word bears the Society's sanction, until at least three members of this committee certify, in writing, that they have read it, and that they approve it; nor then until it has received the deliberate and unanimous approbation of the committee at some stated meeting.

Not less than *two hundred and fifty* distinct works, designed for the religious instruction of the young, or for helps to their teachers, have been read, approved and published.

3. *In considering the character of our publications*, as a whole it should always be remembered, that the earlier books published and adopted by the Society were to find the minds of children in a peculiar state. A transition too sudden and bold from the silly stories which once disgraced the nursery, to such books as the "*Four Seasons*," "*Sketches from the Bible*," and "*Anna Ross*," might have defeated the whole object. It was a prodigious leap for a child, to pass from the "*History of Robinson Crusoe*," to the "*Life of Henry Martyn*," and from "*Mother Goose's Melodies*," to "*Taylor's Hymns for Infant Minds*," as sources of intellectual and moral improvement. Indeed, the introduction of an entirely new class of books for juvenile reading, all bearing the same general character, and yet adapted in a good measure to the variety of tastes, attainments and capacities which they must meet among *Sunday-school* children, was an enterprise so vast, that it would probably never have been undertaken, if its projectors had foreseen the measure of importance which it has, even at this early period, attained.

Many of our books have, within a few months, undergone a thorough, critical revision, not only in the committee-room, but by persons abroad—of both sexes—of various professions—and of different religious views.—Whatever sentiment or phraseology has been disclosed by this revision, as in any manner obnoxious, has been modified or expunged.

We have added to our catalogue of library books written the last year, *forty-six* new works —*thirty-two* of which are bound volumes of more than *seventy-two* pages each.

4. And *finally as to prices*.—In fixing the price of a book, the first object is to refund to the Society what the publication of it has cost.

The next object is, the widest circulation of the books. For this purpose, the instrumentality of auxiliary societies is exceedingly important; and that we may secure it, we afford to them the privilege of obtaining books at a reduced price. To facilitate still further an extensive circulation of our books, we have established depositories at three important places abroad. The expenses of these subordinate enterprises must be defrayed like those at home; and when large auxiliaries or unions are disposed to establish depositories at their own risk and charge, such additional discounts and indulgencies are expected, as shall secure them against unreasonable sacrifices.

With these considerations in view, it will not surprise the society, or its friends to learn, that whatever profit our business yields, it is more than absorbed, by the extraordinary deductions and expenses, which the accomplishment of our benevolent purpose requires; so that under the most favorable circumstances, your Board must look away from the depositories for the means of enlarging its business and sustaining its foreign expenses. And this is the second topic of their report.

AMERICAN HOME MISSIONARY SOCIETY.

Abstract of the Fourth Annual Report.

(Concluded from Vol. XIV. p. 840.)

Additional results of the operations of the last year.

Sabbath Schools and Bible Classes.—There were under the supervision of the missionaries of this Society during the last year, 367 Sabbath Schools, containing, as is estimated, 19,000 scholars. These schools, in many instances owe their existence to the labors of the missionaries. 203 Bible Classes, containing 5,500 scholars, have also been conducted in most of the congregations under the immediate instruction of the missionaries; and in these little circles, as well as in the Sunday Schools, several revivals of religion have had their commencement.

Bible Cause.—The missionaries of this Society have perhaps, without exception, engaged with zeal in the special effort of the American Bible Society, and many of them have made laudable efforts to supply all the destitute within their own fields of labor; while the influence of some has been extensively felt in increasing the efficiency of state and county societies, auxiliary to the national institution.

Tract Cause.—Societies auxiliary to the American Tract Society, have been formed at most of the stations, and the missionaries have made these little works productive of much good, by distributing them among the people of their charge.

Education Cause.—The knowledge of the moral wants of the South and West, communicated in the reports of the missionaries of this Society, and published in their Magazine and reports, it is presumed, has induced many pious young men to enter upon a course of preparation for the Gospel ministry, that they may enter into fields of labor so full of interest and promise.

Foreign Missions, also, the cause of the *Sabbath* and that of *Temperance*, have all been promoted by means of the missionaries of this Society. Almost every missionary who has been long enough on the field to make his first quarterly return, has had occasion to report either the formation of a Temperance Society, or an increase of its members.

Revivals of Religion.—The whole number reported as added to the churches aided by this Society during the past year, is 1,959. Many of these have been the gradual ingatherings of the successive seals of the ministry of those whose labors have been attended with no general awakening. Others have been the fruits of

more copious outpourings of the Spirit of God. Not less than 40 of the churches aided, have been blessed with what are appropriately called revivals of religion, each of which has been attended with from 20 to 100 hopeful conversions.

Plan of the Society for future efforts.

The light of another year has increased the conviction of the committee that the union of different denominations in this Society, is most happily adapted to meet the wants of our country. These wants have been found to be so extended that no separate efforts of any single denomination of Christians in the land are adequate to supply them. The object demands the sympathies of all hearts and the efforts of all hands; and these sympathies and efforts to be effected must be concentrated. The experience of four years of successful and extended effort has now convinced those who have most narrowly watched the operations of the Society, that the evils which were anticipated by some, from the union of different denominations in this effort, have no existence. The Home Missionary Society is seen to be a wisely adapted and unexceptionable medium for the transmission of the charities of the older and more wealthy states to the new and destitute settlements of the South and West. As such, the great body of the Christian public have given it their confidence, and ministers and churches in all parts of the land are seeking it as the organ of their action in the work for which it was formed. Its plan and operations have also been repeatedly approved by the General Assembly of the Presbyterian Church, by several Synods and Presbyteries, and by most of the associations of the Congregational Churches.

Important Agencies.

Thus recommended to the confidence of the Christian public, the committee feel the importance of extending the influence and increasing the efficiency of the Society. With this view, they have, from time to time, appointed committees of correspondence and boards of agency, for the better direction of their operations in particular districts. Of these, one of the most important appointed during the last year, is *the Central Agency for the State of New-York*, established in the Synod of Utica. This has been in operation since the first of January, and is doing its work with an energy and vigor which promises much good to the cause, and especially to the interesting portion of the state over which it extends.

Another and still more important appointment, recently made, is that of *the Central Committee of Agency for Home Missions in the Western States, established at Cincinnati, in Ohio.* This measure was adopted after much deliberation. It had been apparent to the committee that the missionary business of the States West of the Alleghanies could not long be transacted with the best effect by a committee located in New-York or Philadelphia; and that the Western churches would call for the establishment of another centre of action within their own bounds. The Central Committee will assume the direction of Western missions, under such stipulations with this committee as will enable it to co-operate harmoniously, and without impairing the unity of the system adopted by this Society. The above Committee of Agency were appointed several months since, and rules of government were forwarded, of which they have since signified their cordial acceptance, and have become organized under the same. Their operations, however, have been suspended until June next, for the purpose of petitioning the General Assembly of the Presbyterian Church to unite with this Society in the appointment of the same committee at Cincinnati, (with such changes and alterations as may be agreed on,) that it may be the organ both of the Board of Missions of the General Assembly and of this Society. In this measure, the gentlemen comprising the committee at Cincinnati, have expressed their cordial concurrence.

This arrangement provides for the more vigorous action of the Western churches in supplying the wants of their own destitute, while the operations of this Society are combining the energies of the older States to afford them the aid which they need. The Western committee will correspond with the Eastern, and with such other organizations as shall choose to co-operate with it; and thus the strength of the Western churches will be combined with the collected resources of their friends on the Atlantic slope, to plant the standard of the cross of Christ in every township in the nation. A bond of sympathy will in this way be created between the North and the South, the East and the West, which cemented by the minglings of mutual efforts to do one another good, will become a four-fold cord which will not easily be broken.—*N. Y. Obs.*

THE BIBLE CAUSE.

The Louisville Bible Society have made a proposition to the American Bible Society to supply ten counties if they would furnish Bibles. The Society has accepted the proposal and sent on already four hundred Bibles. To perform the labor of visiting every family and supplying such as are destitute in those ten counties, twenty young men in Danville College have been engaged. They devote to this business their vacation only.

Six counties in Georgia have been supplied with the Word of God, and pledges have been given for the supply of thirty seven counties more, which embraces one half of the State.

EARLY RISING.

There is, or should be, a belief that it will ensure a good complexion, to wash the face in May-dew; for, if the dew should fail to give a bloom, the early rising will add something attractive to beauty itself. A wise physician recommended to a foolish prince that he should play a daily game with a medicated ball, the influence of which, he pretended, would be imbibed through the palm of the hands. This was only a pretence to make the great man exercise; but the prescription was successful. The same certainty will attend the washing in May-dew.

Poetry.

ON THE DEATH OF THE REV. MR. HAWLEY,

Missionary of the Hartford Sabbath School Union, who perished during his labors in the State of Illinois, while attempting to ford a branch of the Kaskaskia, Jan. 18th, 1830.

Cold sweep the waters o'er thee. Thou hast found
'Mid all the ardour of thy youthful zeal,
And self-devotion to thy Master's cause
An unexpected bed.—The ice-swoln tides
Of the Kaskaskia, shall no more resound
To the wild struggle of thy failing steed,
Nor that deep plunge which gave thy soul to God.
Say, 'mid thy journeyings o'er the snow-clad waste
Of yon lone prairie, on that fearful day
When Death was by thy side, where dwelt thy thought?
Upon thy angel-mission, or the scenes
Of thy lov'd home, with all its sheltering trees
And tuneful sound of waters?—Didst thou hope
When heaven's pure seed should blossom in the soil
Of the far Illinois, again to sit
Around that fire-side and recount thy toils,
Mingling thy prayers with those who fondly nurs'd
Thy tender infancy?—Now there are tears
In that abode, whene'er thy cherish'd name
Breaks from the trembling lip. Oh! ye who mourn
With hoary temples o'er the smitten son
Slain in his Saviour's cause, know ye that pain
Shall never vex him more?—Peril and change,
And winter's blast and summer's sultry ray
And sinful snare, what are they now to him
But dim-remember'd names?—If 'twere so sweet
To have a son *on earth*, where every ill
Might point a sword against his heart, and pierce
Your own through his,—are ye not doubly blest
To have a son in Heaven? H.

Conn. Obs.

ANECDOTE OF DR. WATTS.

As Dr. Watts was standing one day in a coffee-house, he observed a gentleman looking very steadfastly at him, and presently heard him say to his friend—"That is Doctor Watts."—"Is it?" replied the other; then he is a very *little fellow!*"—On which Dr. Watts turned to them, and said—

"Were I so tall to reach the pole,
Or grasp the ocean with a span,
I would be measured by my soul;
The mind's the standard of the man!"

DEDICATION AT SOUTHINGTON.

The new Meeting house in Southington, will be dedicated on Wednesday, June 16th. Sermon by the Pastor. Service to commence at half past 10 o'clock, A. M.

THE DRUNKARD'S TREE.

The
Sin of
DRUNKENNESS,
Expels Reason, drowns
Memory, distempers the Body,
Defaces Beauty, Diminishes Strength,
Corrupts the Blood, inflames the Liver,
Weakens the Brain, turns Men into walking
Hospitals, causes internal, external, and incurable
Wounds; is a Witch to the Senses, a Devil
To the Soul, a Thief to the Purse, the
Beggar's Companion, a Wife's woe,
And Children's sorrow; makes
Man become a Beast and
A self murderer, who
Drinks to others'
good health and
robs himself of
his own! nor
is this all;
It exposes to the
Divine
DISPLEASURE HERE!
and hereafter to
ETERNAL DAMNATION!
Such are
Some of
the evils spring-
ing from the root of
DRUNKENNESS.

☞ *NOTICE.*—At the request of several members, the meeting of the Association of the Western District of New-Haven county, instead of being held at New-Haven on Tuesday next, will be held at Oxford on Tuesday the first day of June. P. HAWES,

Moderator of the last meeting.

Hamden, Wednesday, May 19th, 1830.

GENERAL ASSOCIATION OF CONNECTICUT.

An adjourned meeting of the Convention of the Congregational Clergy, will be holden at Wethersfield, on Tuesday the 15th inst., at 8 o'clock P. M.

T. ROBBINS, *Secretary.*

Letters received at the Office of the Religious Intelligencer during the week ending June 3d, 1830.

Fredk. Woodbridge; Henry C. McMahon; Nathaniel Smith; H. F. Mather; Jesse Charleton; Rev. B. Pineo; Dr. A. Morse; C. Baldwin; H. & E. Warner; Saml. Fowler; T. Gillett; Rev. J. Hawes: Vine Robinson Esq.; Abrm. Luce; Rev. N. Gillett; H. Whittlesey; Abrm. Clark; Rev. D. Chassel; Daniel. Bulkley; James; C. Arnold; Rev. Giles H Cowles; Thomas Coit; Rev. J. M. Case; H. Vandervier; David Clark; Henry Buckingham; A. H. Holdridge; Lucius W. Leffingwell; Stephen Franklin.

TERMS.—*$2, in advance; $2 50, if not paid in three months.—Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.*

CONTENTS.—NO. 1.

The Bible not quite suitable to all	3	Asylum for Inebriates	9	American Home Missionary Society	14
The Anniversaries	4	Wesleyan Seminary.—Religious Periodicals.—Ecclesiastical Record	10	The Bible Cause.—Early Rising	15
Injured Africa	5	Summary.—The Indians	11	Poetry—On the death of the Rev. Mr. Hawley	16
Burman Mission.—Mrs. Wade's Letter.—Asaad Shidiak	6	Latest from Liberia.—Jews in Great Britain.—Revivals	12	The Drunkard's Tree.—General Association of Conn.	ib.
Liberia	7	American S. S. Union	13		
Lotteries.—Christian Spectator					